

Copied *Nº 17*
A Cure of Disloyalty :

I N A
S E R M O N

PREACHED ON

Tuesday JUNE II. 1728.

BEING THE
ANNIVERSARY

OF HIS

Majesty King *GEORGE's*

Happy Accession to the Throne.

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in the County of *Bucks.*

L O N D O N :

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P S A L. lxxxv. 48.

---- *Let them not turn again to Folly.*



WHATSOEVER Dispute there may be concerning the particular Design of the Words, yet as they run in general Terms, they supply us with an Excellent Admonition against the Beginning and Repetition of every thing that is a Denial to our Welfare. 'Tis our great Happiness, that in the publick Situation of Affairs, none have a just Reason to be accessory to the least Abuse as may deserve the Name of Folly, to stand in Need of a Check : When the restless Faction is now seen to have run it self out of Breath, and cannot but justly blush to think of ruffling and sullying the smooth and untarnish'd Measures of the illustrious Wisdom and Temper which shines from the Throne, instead of scrutinizing the *Present* Disposition of such Faction, where now silent and retired, it may be thought more agreeable to the present Season to turn our Thoughts upon the *past* Degrees of Offence and Danger which it has been continually promoting :

A View whereof, as it may revive in us some new Springs of Thankfulness and Joy, in looking back upon the threatening Storms which we have often escaped, so may give us some promising Hopes that none can be so inconceivably infatuated, as ever to aim at the Return thereof: Since its common Species has been so rank and prolific a Weed, that the least Fibre left behind has been ready to take Root and spread, surely no hearty Friend of our Nation can reckon it inexpedient to wish for the most perfect Cure.

I shall therefore humbly take the Freedom to examine the startling Folly in any Endeavours or Desires for the Advance of a Papal Power, and in misprizing and misimproving the present Establishment, together with a Line or two of some suitable Inference and Remedy. Now, such Folly has appear'd in a Defect of Memory and Reflection, of Forethought and Reason, of Probity and Piety, of Natural Affection and Temper.

I. To consider a *Defect of Memory and Reflection*, and that both with Respect to the Papal Exactions and Cruelties, and our painful and successful Struggles in the Removal thereof; not to name other Articles too evidently misremembred, which will more agreeably fall under some other ensuing Observations.

Who can imagine that those who were unwilling to stifle the Remembrance of the *Exactions* from *Rome*, could have allow'd the

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the least Notion of setting under its Yoke : The numberless Instances which have fell so hard upon its own Disciples, where duly recollected, might suffice to create an universal Detestation : Such even as their nearest Friends are gall'd with in the very *Patrimony of the Church* ; where no less than a Prelate of our Church, in his late *Travels*, has represented how *uncultivated and dispeopled^a*, thro' the *Rigour of the Government*, the Countrey is, tho' in a *Soil which Nature had made one of the Richest of the World^b*, that it had neither *Inhabitants nor Cattle upon it to the tenth Part of what it could bear*, it being not worth the while to manure where the greatest Advantage goes to the *Pope^c*, &c. where, according to the same Author^d, *there is really no Trade, and the Land is worth nothing, and the Estates of the Nobility were all sold* ; and even their *Bread-Corn*, which in other States, amidst the greatest *Impositions*, the Rulers scorn to put a *Tax* upon, being the common *Nourishment of the most Indigent^e*, here their gripping Lord receives above half the Value of^f ;
and

^a Burnet's *Travels thro' Italy*, &c. Edit. 2. Letter 4th. p. 181. *Appendix* to the Letters, p. 307, 312.

^b *Ib.* Lett. 1st in the *Supplement*, p. 4.

^c *Ib.* *Appendix*, p. 313.

^d *Ib.* p. 314.

^e *Travels*, Lett. 4th. p. 181.

^f "The Popes buy in *All* the Corn of the *Patrimony*, &c. at five Crowns their Measure ; in selling this out, the Measure is lessened a fifth part, and the Price of the whole is above doubled, it being sold out at twelve Crowns," &c. *Ib.* Lett. 1st. p. 7. Lett. 4th. p. 182.

and as is elsewhere related^a, *the ancient Cities which were heretofore the Glory of Italy^b, are hardly any thing else but Heaps of Rubbish, thro' the insatiable Avarice of the Popes*: Next to these the Extortions, which are observable in the *Neopolitan* Country, where the *Tribe of Rome* are said to be already possessed of more than half the Land, besides the vast Profits they make under Pre-*tence of Service to the Church^c*. I need not mention the like Account of the other Papal Countries already published^d, which cannot but be excluded from the Influence of a sound Remembrance, where unattended with the desired Antipathy against the Pre-*tences of Papal Blood*: particularly such as our Nation groan'd under before we shook off the Power of *Rome*; where, at Times, according to *Matt. Paris^e*, *Rome* carried away as much of our Substance as it left behind; and its Prey, as *Benner* could confess^f, did amount to as much as the *Revenues of the Crown*, or as another^g, it was more,

^a *Frauds of the Romish Priest*, V. I. Letter 2^d. p. 84. *Madness of Disaffect. against the present Government*, Edit. 2. p. 11.

^b Which within three or four hundred Years "abounded with People and Riches". *Guicciard. Hist. L. I. p. 1.*

^c "For their Masses, Buildings, Burials, Indulgences," &c. *Burn. Travels, Lett. Append. p. 315.*

^d *Madness of Disaffect.* p. 12, — 24.

^e *Hist. An. 1241. Non remansit in Anglia tantum Pecunie, quantum e Regno jam Extorserat Anglico.*

^f *Steph. Gardiner, de Vera Obedient. in Præfat.*

^g *Review of the Council of Trent*, by G. L. Lib. 2. c. 2. p. 23.

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Vol. I
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more, yea five times as much, as is related by Fox^a, as all the King's Taxes; and in general, the Pope's Creatures had engrossed full half of the Kingdom^b; where both Patrons and Clergy were very often obliged to recede from their Right, to let in a Nursery from Rome into their chiefest Benefices^c; and the most heavy Subsidies were payable from the Clergy to their compassionate Father, such as not only the first Year's Fruits^d, by which Article only, not to mention others, Eight hundred thousand Ducats were carry'd out of England^e from the Reign of Henry the VII. to the 23. of Henry the VIII. but also the tenth^f, the fifth^g, yea the third, and even half^h of their Livings, besides large and frequent Fees and Annuitiesⁱ.

What Protestant Breast would not have been ever fill'd with an immoveable Aversion towards every thing that may make for the least Chance of a Papal Rule, wherein the Impressions of the most unexampled
Cruel-

^a Aet. & Monum. V. I.

^b Ib. Henr. VIII.

^c Rapin Extr. of Rymer. Fœd. Vol. I. p. 132, 323. Vol. II. p. 37. Fuller's Church History, L. 4. p. 138. §. 17. p. 115. §. 25. p. 147. §. 43. Baker's Chronic. Edit. 7. p. 81. Echard's Hist. of Engl. Vol. I. L. 2. p. 280, 285.

^d Full. Ch. Hist. L. 5. Sect. 2. §. 37.

^e Echard's Hist. Vol. I. L. 3. c. 1. p. 671.

^f Rapin. Vol. I. p. 33.

^g Matt. Par. Hist. An. 1240.

^h Ib. An. 1246.

ⁱ Morney's Hist. of Papacy, Progress 65. p. 630. Baker's Chron. p. 279. Fuller Ib. p. 197.

Cruelties towards our Brethren are not also entirely worn out; if such did not forget what an horrible Scene the *Romanists* have long acted, according to numerous Records ^a of undisputed Authority, by their Courts and Decrees, their Inquisitions, Prisons and Gallies; by Fire and Sword; by Halter and Gibbet; by the Wheel and the Ax, the Fork, the Spit and the Gridiron; by Saws and Chisels; by Bodkins, Pincers, and Frying-Pans; by shooting and drowning; by fleaing and maiming; by smothering and starving; by tearing out of Bowels, breaking and dis-jointing of Limbs; by tossing to Dogs and Swine; by dragging upon Flints and Highways, or thro' Briars and Bogs; by casting into Mines and Sinks, into Caves full of Vermin, or stuck with Spikes; by throwing down from Windows, Rocks, and high Towers; by hanging whole Bodies, Limbs and Quarters, upon Spears, Poles, and Tenter-hooks, upon Hedges, Trees, and Wind-mil Sails; by raving and worrying; by defaming, defrauding, fining, plundering and banishing; by extending the Application of some or more of these so far and wide, that there is not a Nation in *Europe*, wherein this inhuman Race, upon their having any Footing, whilst unrestrain'd from more powerful Hands, tho' without the least Provocation

^a See a particular Account, in *Madness of Disaffect.*
Edit. 2. p. 25 — 55.

tion besides the pretended Heresy^a, have not long and often been displaying the blackest Colours hereof in the Extirpation of the Protestants; as appears in the Lists of the *Waldensian* Sufferers, which were own'd to consist of innumerable Myriads^b; and of those in *Spain* and the *Low-Countries*, which fell not short of two hundred Thousand^c; and in the *Parisian* Massacre, by which, without the least Warning, several Thousand were cut to Pieces in one Night's Time^d, &c. Likewise in the Barbarities during the late *French* King's Reign^e, under which fell an unconceivable Number, besides an hundred Thousand which fled from their Countrey; as also in *Savoy*^f; in *Italy*^g; in *Germany* in general^h, particularly in *Be-*
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be-

^a The Confession of Cardinal *Allein*, " 'tis clear that
 " what People and Persons soever be declared to be oppo-
 " site to God's Church, with what Obligations soever,
 " either of Kindred, Friendship, or Loyalty, I be bound
 " unto them, I must take up Arms against them, &c.
 " and them we must take for Hereticks which our lawful
 " Popes adjudg'd to be so." *Admonit. to Nobility and*
Clergy, p. 41.

^b Usser. *Christian. Ecclesiast. in Occidentis partib.*
Hist. c. 10. *Bray's Pap. Persecut. Præf.* p. 2.

^c *Pop. against Christianity*, Introd. p. 26.

^d Thuan. *Hist.* L. 55. " The Number who were then
 " slain in cold Blood on *Bartholomew-Day*, and since
 " within these three Months, were about an hundred Thou-
 " sand." *Moulin's Vindication of Protestants*, C. 2.

^e *Quick's Synodic.* Introd. Sect. 22, 29, 39, &c.

^f *Moorland's Hist. of the Persecut. in Piedmont*, &c.

^g *Clark's Martyr.* c. 28.

^h *Ib.* c. 32.

hemia^a and the Palatinate^b; in *Hungary*^c; in *Venice*^d; in the County of *Poland*^e, and the City of *Tborn*^f; as well as in *Ireland*^g, and in our own Countrey before the Reformation, and since under the two Popish Reigns^h; besides the several unnatural Conspiracies at other Timesⁱ; all too well known, if as well remembred, to need a Rehearsal.

Who again that had not razed out of their Memory our *painful and successful Struggles*^k in getting clear from *such* Hands, could have admitted a single Thought for their Return: had such heartily review'd what a Work of Ages it has been to compleat our Liberty therefrom, how many Fleets and Armies have been employ'd, how great has been the Expence of our Blood and Treasure, what long striving for suitable Fences and Laws, how many Heads and Hearts have ached least we should have been a *Prey to their Teeth*, with what Impatience we have often waited for some prosperous Gale to bring

^a *Hist. of Bohem. Persecut. from An. 894, to 1632.*

^b Noted in the late publick Papers.

^c *Narrative of the States of the Protestants in Hungar.* Printed An. 1677.

^d Clark's *Mart.* c. 28.

^e *Ibid.* Edit. 3. p. 329.

^f Letter of *Britannic.* in *Lond. Journ.* March 13. 1724-5. N. 294.

^g Lord Orrery's *Answer to Welfs*, p. 29. E. of Clarendon's *Hist. of the Rebell. in Ireland.*

^h *Madness of Dis.* Edit. 2. p. 54, &c.

ⁱ *Ibid.* p. 60 — 71.

^k *Ibid.* p. 56, &c.

(II)

bring us Tidings of a finishing Stroke against the Papal Designs, and could these have been for *building*, as in the Scripture Phrase^a, what we have been thus taking such Pains to *destroy*? Or had such often traced the several visible^b Marks of a continued Chain of Miracles concurring with our Endeavours for our Security, and blowing up their numerous Stratagems form'd against us, too long to be here enumerated, what little little Heart could they have had against the outstretched Arm of the Almighty, to have relish'd any Measures in their Behalf?

If such will yet outface the World with Pretences of the most exact Remembrance of these several Lines, 'tis evident, that as clearly soever as they may have been written in their Memory, they have been so far cover'd with the Rust of Prejudice and Bigottry as to have lost their Use, or have with the Scraps of antiquated Volumes been thrust behind their Memory, as unworthy of their View.

Or if, notwithstanding their pretended Remembrance, they have palliated their Fear with Regard thereto, 'tis impossible but there must have been

II. A *Defect of Forethought and Reason*; such as is discoverable in their Hopes on the Side of a Popish Line, from some encouraging

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^a Gal. II. 18.

^b *Madn. of Dis.* Edit. 2. p. 58—72.

raging Promise, Education, and Temper; and on their own Side, by Virtue of their Merit, or by the Use of Perswasion or Compulsion; and from their Hopes of the Divine Influence in blessing their Wishes for the Success thereof.

We may easily perceive what weak and unpenetrating Mortals such must be, who could lean on the most flourishing *Assurances*^a of Popery, if such they could have attain'd, where there has been in Fact, in those few Instances which have been granted, the most ample Testimonies of a Violation, and there is an absolute Necessity, according to its known Principles, incessantly still to violate: When such cannot be insensible, how the *Savoyards* were deceived^b, notwithstanding the repeated Covenants in their Behalf; or how true the late Sovereign of *France* was to his People, who fulfill'd His Royal Word only so far as He saw *needful*^c; or how well the People of the same Nation were formerly protected under *Charles* the IX. when he order'd the fatal Massacre, after he *had pass'd His Word and Promise for their Safety*^d; or what Tryal our Nation has had of the Fidelity of its two Popish^e Princes, &c. Or
what

^a Ibid. p. 129 — 137.

^b Clark's *Martyr*. c. 43. p. 294.

^c Quick's *Synod. c.* Introduct. Sect. 28. p. 123.

^d Foulis *Hist. of Pop. Treasons*. Ed. 2. L. 7. c. 2. p. 324.

^e Fuller's *Church Hist.* L. 8. Sect. 1. §. 6. Fox *Act. & Mon.* Ed. 4. p. 1407. *Medull. Hist. Anglic.* Ed. 5. p. 401.

what Security there could be, where are allow'd the most ensnaring Equivocations, such as a secret Reserve under the strongest Oath of an *Intention neither to swear*^a nor *to perform*^b, as sufficient to abrogate the Obligation; and when there still continue uncancell'd the Decrees both of Councils and Popes prohibiting a Performance; where it is resolv'd, according to one of their Councils^c, that *no Faith is to be kept with Hereticks*; and according to others^d, and the common Doctrine of their Church^e, that all may be *absolved* from the most solemn Engagements for the Destruction of Hereticks; by one of the Popes^f, that *no*
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^a Gregor. Sayr. *Thes. Conf. Cas.* L. 5. c. 9. N. 2.

^b Sylvest. *Juram.* 4. N. 19.

^c Burner's *Hist. of Reform.* Par. 2. p. 140.

^d *Concil.* Tom. 13.

^e *Jure ipso privatos esse Hæreticos omni debito fidelitatis & obsequii quo illis quicunque tenebantur Astricti, Simanch. Institut. Catholic. c. 47. N. 27. Absolutos se Noverint a debito fidelitatis, quicunque lapsis in Hæresim, aliquo pacto quacunque firmitate vallato, tenebantur obstricti; Decretal. L. 5. Tit. 7. c. 16. "All who are bound to Hereticks by any Obligation of Oath, or Fealty, or Service, or by other Engagement or Promise, are freed therefrom." De Heretic. cap. ult. Especially the Pope assuming a Power "of dispensing with the most solemn Oath, tho' the blessed Sacrament be given upon it." Bp. Herbert's *Legacy*, An. 1679. p. 12. "Tho' an Oath be contrived with so many Circumstances, that it could not be broke with a safe Conscience by any Authority whatsoever, yet if the Pope took upon him to dissolve its Obligation, All its Ties avail'd nothing"; Pacenius apud Crackenthorp. *Defens. Eccles. Anglic. cont. Spalat.* c. 33. p. 623.*

^f P. Eugenius, Baron. *Hist.* An. 1444. §. 10. p. 907.

Covenants made with the Enemies of the Christian Faith are Valid; by another ^a, that all such Covenants are void, tho' confirm'd with an Oath; by another ^b, that all such are rash, unlawful and void; by another ^c, that he is guilty of a mortal Sin that keeps his Faith with Hereticks; by another ^d, that Hereticks can have no Title to their Fidelity; and even in their Canon Law ^e, no Oaths can be binding which are against the Benefit of the Church: With what excellent Judgment must such have look'd forward, to have form'd an Expectation of a suitable Return of their Faith, against such known Obstacles thereof; especially where, thro' the most rigid and undisguised Principles, there has not been the least Shadow of a Promise for their Security, not even in the most trying Pinch ^f, for the Exercise of such Hope: And where, as there could not be the least Intention or Will, so neither the least Ability or Opportunity, to fulfil their Hope; since ^g if they

^a P. Martin IV. *Bull. Rom.* T. 1. p. 182. §. 3.

^b P. Urban VI. *Crackenhorp. Defens.* c. 83. p. 626.

^c P. Mart. V. *Spontan.* An. 1422. §. 1. p. 780.

^d Gregor. IX. *Decret.* L. 5. de Heret. cap. ult.

^e *Decretal.* L. 2. Tit. 24. c. 27.

^f Neither upon the Pretender's Appearance in Scotland, when he openly attended Mass (Lord Chancellor's Speech at the Tryal of the Rebels 1716); nor in his Declaration published at the last Conspiracy (*Lond. Journ.* Letter 4th. Britan. Dec. 15. 1722. N. 177. *Madness of Dis.* p. 135, &c.)

^g *Madness of Dis.* p. 94. — 99.

they had not the dimmest Faculty in fore-discerning the most natural Face of Circumstances, they might have been very sure a few outlaw'd Desperadoes could never be a Match for our noble Establishment at Home, and our great Alliances abroad, against an uninterrupted Manifestation of Providence in our Behalf; or should they have been permitted in Judgment to have in-kindled a Flame, and to have held up against the longest Dispute, they must have expected nothing else than at last to sit down with the utmost Blushing and Confusion, as in beholding the national Desolations which they would have then been the Instruments of, so in being themselves stripp'd bare of the most certain Blessings which were enjoyable under a Protestant Power, and in seeing their Popish Darling as distant as ever from a Capacity of favouring them with the least Recompence in the Lieu thereof. -----

— As soft and shallow must those have been, who would have dress'd up an Idea of a *distinct Education* in the Papal Progeny to have attracted their Wishes; such as *with the Simple believe every idle Word** which any Dreamer may suggest, when there has not been the least Pretence to support it, notwithstanding some idle Interpretations which were at first started, the Occasion of some noted Difference being
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* Prov. XIV. 5.

universally placed upon another Foot ; and it would have been useless in gaining the least Title to a Possession which is vested in the present Royal Family as long as there remains a Protestant Branch : Or should ever the Papal Scheme be gilded over with such a Cover as to delude a few credulous and darksighted, how easily may those, who are unwilling to wink hard, spy a Sting of Popery at the Bottom, that such a Device, under the Tuition and Bosom of *Rome*, must have been as spurious in the one, as the Birth ^a in the other : and who of the least common Sense would have exchanged the happy Basis of our present Settlement for a Cloud of Suspicions under the darkest Hands, under which Mens *Lives* ^b *would hang in doubt about* them, and they should *fear Night and Day*, and they could have *no Assurance* of their *Life*. —————

As great must be the Reach of their Thought who could also dream of their being any possible Temper ^c to make amends for Principle : where nothing is more common than the most canker'd Malice sitting under a treacherous Smile : and much more, where the stiffest Bigottry for the Holy Church, and a Flaming Resentment for being so long rejected, must have given the keenest Edge to the most revengeful

^a Burnet's *Hist. of His own Times*, p. 752.

^b *Deut.* XXVIII. 66.

^c *Madness of Dis.* p. 137 — 147.

ful Wishes : where with all the Variety of Tempers, *Every* Papal Governour, both supreme and subordinate, pursuant to the several Injunctions ^a of their Church, *take an Oath* to use the utmost of their Power to root out Hereticks ; and that no Dictates of Humanity may get the upper Hand, there have been always Zealots enough to remind ^b them of their Oath, and to spur them on to the fullest Execution : And it is no Secret how thick their Anathema's ^c have fled upon the least Chill of Respect towards the Holy Father, in having deposed ^d no less than *thirty Kings and Princes* ^e, to ensure the Succession of others more to his Service : Yet amidst all these, there is not, as 'tis observed, *one Instance* ^f wherein the the Protestants have not felt the fatal Effects of a Popish Reign ; and *none of their Princes* ^g *have lost the Design of destroying Hereticks, tho' Prudence has sometimes obliged them for a while to suspend it* : Who then of our Brethren, that are not blind to such inevitable Distress, would have ever thrown themselves into Papal Arms whilst the World stands, to be at the Mercy of

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such

^a *Madn. of Dis.* p. 139, &c.

^b *Bullar. Rom.* T. I. p. 453, 173, &c. *Concil. T.* 2. p. 423, 605.

^c *Madn. of Dis.* p. 139 — 141.

^d *Foulis Hist. of Pop. Treasons*, L. 2.

^e *Bzov. de Pontif.* c. 46. p. 611.

^f *Bp. Fleetwood's Thanksgiving Sermon.* 1716. *Madn. of Dis.* p. 142 — 147.

^g *Policy of the Clergy of France*, p. 13.

such Tempers, which we may as well expect to grow mild and compassionate towards them, as the Beasts of Prey take delight in protecting the Objects of their Thirst and Rage: and to rely on the Nature of such, can only produce the like Return as the *Syrians* found at *Aphek*^a, who were crush'd under the *Wall* which they sought for Shelter.

As short must be their Judgment in painting out to themselves a Ballance on their own Side against such Danger: Particularly by casting their *Merits* into the Scale; when, be they never so great, they could not have exceeded the unrewarded Zeal of the Protestants in *France* under their late King, or of our *Suffolk* Men under Queen *Mary*^b, nor the several engaging Services of others in former Ages, who have been obliged to stand by, to see *Foreigners* and more intimate Acquaintance take place before them^c; and as there is a pretended Score of the longest Standing hitherto undefray'd, and a numerous Body of their Church laying in their Claims, who have long gaped after, and often wager'd for every known Estate and Office in the Nation worth receiving, what a narrow Scantling could be reserved for these? and how little can all their Merit atone for their unpardonable Heresy; where, tho' their necessary Assistance may gain
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^a 1 *King*. XX. 30.

^b *Madn. of Dis.* p. 111 — 115.

^c *Ibid.* p. 93, &c.

the Privilege of standing a while a little higher from their approaching Fury, they can look for no other Fate than that of shipwrecked Men standing upon a Rock, where the Tide first drowns those that are nearest the Water, but as it rises it sweeps away all at last. —————

————— The like may be observed of the pretended Capacity on their Side to have *persuaded* such to some agreeable Terms: For who dares ^a to dispute with Infallibility, an Offence that is pronounced *Sacrilege* ^b, *High Treason* ^c, and no less than the *Sin against the Holy Ghost* ^d: or who can soften an Accusation where no Scrutiny ^e nor Evidence is allowed ^f: or who could argue them out of their inveterate Enmity to Hereticks, which is so interwoven into the Essence of their Religion, that one may as well think to persuade the Fire not to burn, or the most rapid River to stop its Course: Or what Ability can there be to confute where an Authority is assumed above the *Greatest* Potentate in Heaven and Earth ^g, above *all the World* ^h,

C 2

above

^a *Madn.* p. 117 — 128.

^b *Distinct.* 40. Non nos in Glossa.

^c Walden *de Eccles. Doctrin.* T. 1. L. 2. c. 46.

^d *Concil.* T. 1. in Purgat. Sixti.

^e *Ibid.* T. 2. p. 494, 689.

^f *Bullar.* T. 1. p. 182.

^g Bzov. *de Pontif. Rom.* c. 6. p. 55.

^h Bull. P. Pii IV. *de Profess. Fidei.* Bzov. *de Pontif. Rom.* c. 6. p. 56.

above *Law*^a, above God's *Word*^b; where Scripture^c and Reason^d must stoop to Canons and Decrees, and the Nature of Truth and Error, of Virtue and Vice, is determinable only^e by their Church; and tho' the Assaults of *Luther*, and the first Reformers, had under God so awakened the sincere Populace, that as a late Bishop has mentioned^f, *in 40 Years Time, Popery from being the prevailing Religion was reduced to an handful*; yet since, thro' their dark Evasions, how visible it is that *there has been little Progress made* in a further Reformation, and none amongst the leading and designing Part^g. —————

————— Of the same Complexion are the
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^a Duarend. de *Sacr. Eccles. Minist.* L. 3. c. 2.

^b Claud's *Defence of Reformat.* Par. 2. p. 146.

^c Eck. *Enchirid. de Eccles.* Prop. 3.

^d *Rad. Cypri.* N. 18. p. 12.

^e Zabarel de *Scism. Pontif.* inter *Scriptor. Germanic.* p. 77. Bellarm. de *Pontif. Rom.* L. 4. c. 5.

^f Burnet's *Pastoral Care*, p. 202.

^g Those amongst them who did formerly "dislike their Abuses, yet knew not how to part with them, fearing that the making some Changes might draw on others after them —; It was upon this Maxim, that all the Resolutions of Pope *Adrian VI.* for the Reformation of diverse Abuses, were withstood by others, who said if some Corruptions were once acknowledged and amended, that would give Credit to the Complaints which the Hereticks have made, and be a publick Confession that the Church had erred —; these Politicks prevailed at *Rome*, that instead of removing Abuses, ALL were justify'd and maintain'd." Burnet's *Histor. of the Rights of Princes, &c.* Pref. p. 9.

Notions of being able to have *compell'd* such; if they could not persuade them: As should they think of tiring out their Fury, by concealing and conveying their Concerns out of their Cognisance and Reach, or in skreening themselves by frequent Retirements; not considering that every particular Settlement ^a is by them made void, and every suspected Person is sworn to discover them ^b, and none have dared, under Pain of being as severely treated as the greatest Hereticks, to shelter and favour them ^c: Or should they have lean'd on Parliamentary Security to have tied their Papal Hands, how have such been broken through ^d? and how invalid would have been its Heretical Statutes ^e? or what Shifts used to procure Senators to their Will? And when a Law for destroying Hereticks has been long left unrepealed in *better* Times, such as the Statute *de Heretico comburendo* ^f, which continued for above two hundred Years, till towards the latter End of the last Century ^g, what would have been enacted in the *Worst* Times under such merciless Hands? Or should they hope for
some

^a *Madn. of Dis.* p. 108, &c.

^b Clement IV. *Constit.* 13. Leg. 24. Innocent. IV. *Constit.* c. 25, 30. *Concil.* T. 1. p. 174. T. 2. p. 428, 694.

^c *Madn. of Dis.* p. 104 — 107.

^d *Ibid.* p. 101, &c.

^e *Bull. Rom.* T. 1. p. 175. *Concil.* T. 2. p. 609.

^f *Rapin Extr. from Rymer Fæder.* Vol. 2. p. 104.

^g Letter in *Lond. Journ.* Jan. 13. 1728. N. 441.

some comfortable Sanctuary under the Sword's Assistance^a, who may not admire their great Depth, when as by the like Help they must have drove through Millions of Hazards in paving the least Room for such a detestable Reign, so would have at last been forc'd to have fled to the same Methods to get rid thereof; when there would be the utmost Obstacles^b against a raw and defenceless Number at Home, and it had been a thousand to one whether if our Nation, the great Stay of the Protestant Interest^c, had been thrown back into Popish Hands, there would be another Miracle from abroad for a Restorer of their then dying Liberties; that should these have ever flatter'd themselves at the Expence of such Tryals for they know not what, when they might without any of them have thro' God's Mercy all that Heart could wish from the pacifick and endearing Steps of the present Royal Family, what a wise Forecast must here be?

The like Penetration would have appear'd in entertaining so much as a single Hope of the *Divine Favour*, to facilitate their good Wishes towards the Papal Line: Since how can it be possibly consistent with God's Will, that because Government in general is said^d to be his *Ordinance*, as being de-

^a *Madn. of Dis.* p. 94 — 98.

^b *Ibid.* p. 150.

^c *Ibid.* p. 152, &c.

^d *Rom.* XIII. 1.

design'd *for good*, that therefore the most destructive Abuses of the particular humane Modes of Government, in the general Subversion of our Properties, (which the *Romanists* have been so noted for) may plead upon the same Score an irresistible Appointment from the Almighty; any more than common Murder or Robbery, because no Life or Possession is taken away without an over-ruling Providence: Or how could they once imagine, that God, who has ordain'd Government for the Felicity of Humane Society, can disapprove a National Law which excludes the Popish Branches, as being no better disposed or qualify'd, than Persons under a State of Lunacy, to pursue the Welfare of a Protestant People, any more than there would be Reason to condemn a Law that sets aside common Idiots and Madmen ^a from every Possession, as being incapable of applying them to an useful End; especially since from whatsoever Spring the Madness arises ^b, the more extensive

^a See the most Rational Account in Bishop Hoadly's *Preservative against the Principles and Practices of Non-Jurors*, Edit. 5. p. 21 — 29.

^b "A Nation must want common Sense to put a Sword into the Government of his Hands, who they know will be bound in Conscience to use it either to the Destruction of their Souls or their Bodies. — There is no doubt, but there are natural Incapacities sufficient to exclude — An outrageous Madness no Body would trust, because there is nothing to be expected but Havock and Destruction. — Now if a moral Defect will pro-

tensive its Effects are, the more Necessity of a Limitation in the Law for ever to exclude them. Likewise how unfollicitous the Friends of these must have been for the Divine Assistance, may be seen by casting the least Glance upon the next Mark of their Folly,

III. As to a *Defect of Probity and Piety.*

As there have been few of such a Stamp but have wore at least a Mask of Loyalty, often ^a joining in the publick Service for an universal Prosperity of the Royal Family, and recognizing therein, and daily professing their rightful Authority, how many Millions of Times may they be charged with the rankest *Hypocrisy*, as there have been Hours and Moments, wherein their repeated Wishes have turn'd another Way; and how execrable is every Instance of such a false Part, tho' separated from other Aggravations, in the Eyes of God ^b and Man ^c:

And

" produce the same evil Consequences, why should not
 " a Moral Incapacity be esteemed as strong a Bar as a
 " Natural. — It matters not whether 'tis Conscience or
 " Madness which causes the Destruction, a Nation has
 " surely a Right to prevent such Violence, without be-
 " ing troubled to know whether the Distemper from
 " which it grows has its Root in the Head or the
 " Heart." Bp. Sherlock's *Thanksgiving Sermon*. 1716. p. 12.

^a *Madn. of Dis.* p. 73 — 78.

^b *Psal.* XII. 2. *Job* XXXVI. 13. XV. 34. 1
Tim. IV. 2.

^c Charron *de la Sageffe* L. 3. c. 4. N. 6. Montaigne *Ess.* L. 2. c. 18. Cicer. *de Offic.* L. 1.

And much more as they *already* stand obliged by as full and binding Oaths as can be taken ^a for the present Establishment, tho' they were not at present to be universally renewed ^b; and yet amidst the greatest Detestation of every outward Violation, have suffer'd their Thoughts to be often proling to the Friends of *Rome*, if *he that biddeth another God speed*, or hopes for his Success, is *Partaker of his evil Deeds* ^c, what an Heap of Perjury has here been within, even as many Turns thereof as there have been Contemplations for such Hands; an Offence so complicated, that when upon a single Act of Perjury ^d there is, according to the different Laws of Societies and Nations, so great a Brand of Infamy cast as Excommunication ^e, Death ^f;

D

OR

^a *Madn. of Dis.* p. 78 — 81.

^b The Oaths that were so generally taken in the last Reign are well known, not only to relate to His late Majesty, but to the Security of his Successors.

^c 2 Ep. *Joh.* ver. 11.

^d "When he swears, and does not endeavour to perform that which he swears, this is Perjury," as well as when he attests upon Oath that which is false, Maimonid in *Shevnoth*, c. 1. Dr. Lightfoot's *Works*, Vol. II. p. 148.

^e Excommunication for eleven Years, according to the Primitive Christians. *Basil*, T. 3. ad *Amphil.* p. 31. *Par.* 1637.

^f Amongst the *Egyptians*, "by their Laws, the perjured Persons were condemn'd to suffer capital Punishment, being guilty of two of the greatest Crimes, "in violating that Piety which they owed to God, and "in destroying Faith from amongst Men, the strongest Pillar of humane Society": *Diodorus Sicul.* L. 1. c. 7. Amongst the *Scythians*, *Diod. Sic.* L. 2. c. 3. *Herod.* L. 4.

or Banishment^a, Pillory or Imprisonment^b; how deep has been their Guilt^c, where the most frequent Repetitions, tho' not cognizable by Man, appear to the Searcher of every Heart^d; which tho' they have not drawn down an immediate Execution, in removing such from poisoning the *British* Air with their perjured Breath, yet without sincere Repentance must lay them under the Sentence of a Curse, *entering into the House of such, and remaining therein, and consuming it with the Timber and Stones thereof*, and finally exclude them from God's Favour^e; such as, according to *Maimonides*^f, "can't escape the Divine Judgment, being "more heinous than other Crimes": Such was the Terror which the Heathen World under the weak Impulses of Nature were so shaken with, where an Oath was *once* violated, that as in the twelve Tables of *Rome*^h, &cⁱ. nothing less than *Destruction* from their Gods was expected; and amongst the

^a Canutus's Law, *Bilson of Subject*, p. 202.

^b Our own Statutes, 5. *Eliz.* 9. and 14. *Eliz.* 11. and 1 *Jam.* 25, &c.

^c The more solemn the Oath, the greater the Aggravation in every Instance of its Violation. *Sanderf. de Juram. oblig. prælect.* 5^{ta}, §. 12. p. 150.

^d 1 *Chron.* XXVIII. 9.

^e *Zech.* V. 4.

^f *Jer.* VII. 9, 16. *Ezek.* XVII. 15, 16. *Exod.* XX. 7. *Lev.* XIX. 12. *Jer.* IV. 6. *Prov.* XIX. 5, 9. 2 *Sam.* XXI. 1, 2. *Zech.* VIII. 17.

^g *Maimon. de Jurament.* c. 12.

^h *Cicer. de Offic.* L. 3.

Dii sunt Perjuriorum Vindices, Just. Hist. L. 14.

the old *Grecians*^a it was concluded, that such Guilt did not fail to *terminate in a Curse*; how abandon'd then must those Christians be, who, notwithstanding the Sentence of the clearest Revelation, do come so far behind the despised *Barbarians*, in wilfully *Multiplying* the Violation of their Oaths times beyond Number.

It would be too great a Trespas upon your Time to examine how wide such must have departed from the Christian Faith, who by having permitted their Respects to warp from the present Establishment towards the Papal Race, have given Countenance to a Religion, if such it may be call'd, the most detestable that ever was heard of since the Foundation of the World; the Tenets whereof, together with the Measures in supporting them, as appear^b from divers Histories, Experiences, and Confessions, from their Bulls and Canons, their Missals and Breviaries, and their other authorized Writings, are so flamingly opposite to the clearest Testimonies of Scripture, Reason, and Antiquity; so big with the most unparallel Usurpation, Fraud, and Inhumanity; with the blackest Idolatry, Superstition, and Indulgence; with endless Inconsistencies and Absurdities; that whoever can allow the *least* Cast of a Wish for a People of such a Church, it must be proclaimed of them,

D 2

they

^a Plutarch, *Quest.* 44. Hesiod, *μῆρας*, v. 40.

^b *Madness of Dis.* p. 153 — 340.

they know not what Manner of Spirit they are of^a.

To this may be added the other Property,

IV. A Defect of their natural Affection and Temper.

How common soever is the Concern of others for every particular Sufferer, though the greatest Stranger, whose Pocket is pick'd, whose House rifled, or whose Life is taken away, as appears in the frequent Demands of Justice in the Behalf of such; yet how deaf must these have been, if they could have had their Wish, to the universal and unconceivably greater Cries and Calamities of all their nearest Relatives, Neighbours, and Fellow-Britons, whose Safety could not have consisted with the Success of their desired Friends. If according to *Demosthenes*^b, "Every one that lays Snares for another, "and doth what he can to surprize him, "makes War against him, tho' no Arrows "be flying about"; then as those who have lent their good Will for the Papal Snares, how smooth soever may be the Words of their Mouth, may be said to have War in their^c Hearts, and as such Snares had they have ever taken Effect, making Popery to ride triumphant thro' Europe, must have entailed unending Misery upon
Thou-

^a Luk. IX. 55.

^b Orat. Philip.

^c Psal. LV. 21.

Thoufands and ten Thoufands of Souls, which might have been therewith entangled both in the prefent and fucceeding Generations; what an Heart of a *Barbarian* muft thofe have had, who could have ever admitted the leaft Look or Thought tending thereto.

Or were it poffible, that there could be the leaft Remains of this unnatural and difaffected Generation, whom neither *Time*, the great *Phyfician*^a of fuch a Temper, nor the moft tender Refpects for their trueft Intereft, could yet have changed, may it not be prefumed they muft have been as great Strangers to the Impreffions of Sorrow, which moft deeply affected all other his Majesty's Subjects at the Death of our late Sovereign of glorious Memory^b, a Lofs which nothing could have alleviated but our Felicity, thro' God's Mercy, under His Prefent Majesty and His Royal Confort.

And whereas every grateful Proteftant, upon feeing the Defire of their Heart in our happy Settlement, adorn'd with the higheft Excellencies, and the moft obliging Care for our univerfal Satisfaction, and the moft hopeful Profpect of its Duration, in the noble Difpofition and Abilities of the fucceeding Heir, and the feveral other moft promifing Branches of the Royal Family, cannot fufficiently exprefs their Refpect and
Joy;

^a Charron de la *Sageffe*, L. 3. c. 4. N. 9.

^b *Madn. of Difaff.* p. 81 — 90.

Joy ; how do those that look over these Blessings to the other Side of the Water, if any such there can be, as Persons weary of their Happiness, falling under the Rebuke^a in *loving* their worst *Enemies*, and *hating* their best *Friends* ; with *Sanballat*^b *grieve*, that we are in the Hands of those whose Royal Vertues are daily striving which should most exceed, in *seeking the Welfare of Israel*.

So superlative are the Degrees of Infatuation in the Articles thus mention'd, that it would give them too soft a Turn to say that the largest Extent of our old Alphabet can supply us with Characters sufficient to describe them : to suppose such under the Rank of the most contemptible Lunatics, than which, without a new Coin of Words yet unknown, nothing may offer it self more expressive of humane Weakness, the Title may yet be thought too short to apply thereto : Since there be those under the Shakes of Lunacy can retain some Remembrance of the Quarter from whence their particular Distress proceeded ; but these bury in Oblivion more publick and repeated Circumstances of Mischief, full enough to be riveted in the weakest Memory : The first can see at a Distance where there is a Precipice before them, and can feel when the Heat of the Fire draws nigh, whilst these have been

Proof

^a 2 Sam. XIX. 6.

^b Nehem. II. 10.

Proof against Conviction, unless they were in the Pit it self, or over Head and Ears in the Flames: Those have been sometimes dismay'd where found tripping and quibbling against the known Obligations of Sincerity, when these have appear'd with Unconcern under the strongest Evidence of the most perfidious Mind: The others are often scar'd at the piercing Groans of a single Sufferer, but these must be supposed, according to their Scheme, hardned against the bleeding Convulsions of many Kingdoms and Nations: Those can likewise spare a few undissembled Smiles to their common Friends and Guardians; whilst in some few of these no sound Esteem could be produced from the Favours of Heaven it self, and of the wisest and mildest Sovereigns here on Earth.

As such Principles, where well review'd, may be thought to carry their own Antidote, I am persuaded the Audience is beforehand with me in protesting the utmost Detestation: it may therefore suffice to close with a serious Wish for the most united Zeal in shunning the Prejudices and Abuses which give the least Life to that lurking Infatuation which one should think must be near expiring.

None can oblige such a Faction more, than by fomenting Differences; it being their noted Plan, *Divide & Impera*, that the *Hereticks must be divided* to gain the
Rule

Rule over them^a; and every *Beginning of Strife* being as *letting out Water*^b, which if not interrupted would soon make the largest Current through the greatest Banks. Strange it would be, if after the most formidable Dangers did once in Time past^c happily drive the Nation the more closely^d together, as is observable of an arched Building, that the more Weight has laid upon it has been the more compact and firm, if after such Union was then remarkably blest'd with the Recovery of our Establishment, which was upon the Edge of Destruction; if after there have been also under several Reigns since universal Acclamations of united Joy often repeated in Confirmation of such Blessing, Men should ever flag in their Unanimity for the Support thereof: Since tho' the Work is not so hazardous, where there can be only a feeble Opposition; nor undelightful, where Goodness it self, and the most attractive Properties in governing, invite thereto; yet will be always *large and great*^e, amidst the different Humours and Interests of Mankind,

the

^a Bartoli *Hist. L' Inghilterra*; Pop. against Christian. p. 183. Campanell. *de Monarch. Hispan.* c. 25. one great Source of publick Troubles amongst the *Athenians*, viz. "We never think to unite for our common Defence." Demosthen. *Philippic.* IV.

^b *Prov.* XVII. 14.

^c Under the late Popish Reign.

^d Burnet's *Hist. of His own Times*, p. 716.

^e *Neb.* IV. 8.

the more Men are *separated* in their Respects for the common Good, the more heavy must then the Work go forward, even under the best of Hands, in compleating our Happiness. No less wonderful would be the Weakness of those who thro' a selfish Spirit care not what Heat they raise against the Government, thereby to serve some paultry Design of their own; as if by tearing up the Planks of a Vessel they might save their own Cabin. It may indeed be thought that the Minds of those who have long fed upon Calumny, might have been so glutted therewith, as to be glad to desist from that which only recoils with the blackest Shame upon themselves, for being so infamous in clogging the Wheels of the most eligible Administration, to re-open some Avenues for the most mischievous Assaults: No wise Subjects that consider how many secret Springs and Obstacles there may be to retard the ripening the most important Affairs, will eagerly precipitate Measures before they are brought to Maturity; but, as in another Case, *" He that believeth will not make Haste*; such being satisfy'd, that those, who have signaliz'd their most unmoveable Attachment to our publick Settlement, would not by unnecessary Delays have kept back an Accommodation to give the Enemy the longer Play against us, they will not encourage a petulant Humour, that

E is

^a *Isa.* XXVIII. 16.

is impatient to discharge its Shot into the Croud, not minding who they hit ; resting assured under God, that those Things which may seem to a censorious Eye to be a confused Heap, may soon be raised into the most beautiful Structure.

But were our Zeal never so general and strong for the Flourish of a Nation with Regard to this Life, yet if it shrinks and decays with Respect to Divine Things ; if we drop our quarrelling with one another, and every Degree of Animosity towards the Publick, yea, should ever be so happy as to be at Peace with all the World, yet if we do not cease to fight against our infinitely great and good God, we shall be in the worst State and War still : If the Bluster and Noise of Parties should only serve to drown the gentle Whispers of Grace ; if whilst we bask in the Shine of Prosperity, we are wanton against our Founder ; who may not be concern'd, least the same Hand, which after the opening the most joyful Prospect, has more than once eclipsed the whole, should in the Phrase of the Prophet ^a, which God forbid, *make our Sun to go down at Noon, and darken the Earth in a clear Day.* The various Interchanges of divine Favour and Fury, which the sacred Writings abound with, sufficiently manifest, that we can have no Security upon other Terms than as (2 Chron. XV.

^a Amos VIII. 9.

XV. 2.) *the Lord is with you whilst you are with him, and if ye seek him he will be found of you, but if ye forsake him he will forsake you*; and the Divine Authority puts it out of Doubt, that 'tis *Righteousness*^a which *exalteth a Nation*, but *Sin is a Reproach*, or according to the *Syriac* and *LXX*, is a *Diminution, to any People*; or as elsewhere^b may be interpreted חסר 'tis inconsistent with the Hopes of *Mercy*: a Truth which the unenlightened Heathen were yet so well apprized of, that a *Plutarch* could proclaim the Fear of a Deity to be "the Cement of all Society"; and lays down for the most observable Maxim, that "a People may make a Shift to subsist without Walls, without Theatres, or even without Money it self, but not without Religion": and a *Tully* does own, that the "*Roman Nation* was highest, as to its Name and Greatness, when it was so as to its Vertue." &c.^c Whoever in short lay to Heart the Necessity of a more real and extended Piety for the peculiar Smiles of Heaven in the long Prosperity of the present Reign, and the Support of the Protestant Succession, to promote our universal and lasting Welfare here, but above all

^a *Prov. XIV. 34.*

^b *Pagnin.*

^c *Pietate sublata, fides etiam Humani generis, & una Excellentissima Justitia tollitur, Cicero de Nat. Deor. L. I,*

all, for some supporting Hope when the Succour and Gaiety of this World withdraws, such cannot but as earnestly pant and gasp after the Influence of the brightest Reformation, as they would for their Breath, that Righteousness and Peace may dwell in our Land, and no annoying Terrors may ever approach to hurt us: Which God of his infinite Mercy give us the most serious and successful Thoughts of thro' Jesus Christ.

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